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Testament worthies in their discourses and dialogues were "restrained from error in all matters in which they were called to give religious instruction" (p. 337). This view is hard to maintain, and does not seem consistent with the theory of the gradual development of morality and of the indefensibility of the morality of the Old Testament taught on other pages of this book (pp. 643 ff.).

We mention an error: footnote No. 1, on p. 514, should be substituted for the footnote on p. 512. EDWARD L. CURTIS.

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ALTISRAELITISCHE KULTSTÄTTEN (Beiheft III zu *Zeitschrift für alttestamentliche Wissenschaft*, herausg. v. Bernhard Stade).
VON AUG. FREIHERRN VON GALL, Lic. theol. Giessen: J. Ricker'sche Verlagsbuchhandlung, 1898. Pp. viii + 156.
M. 5.

THIS third monograph in an important series is devoted to an interesting theme—the sanctuaries of ancient Israel as evidenced in the Old Testament records. One hundred and six are enumerated and discussed, some few having been omitted as hardly deserving attention. They are classified by localities, the "oak of Moreh," for instance, being discussed under Shechem (pp. 110–116).

The author aims to discuss in reference to each sanctuary the sources of information regarding it, its locality, the history of its use as a sacred place, and other sanctuaries allied to it in situation or in religious usage. Of many sacred sites but little can be said; some identifications made with considerable assurance, as in the case of Elim with its "twelve springs of water and threescore and ten palm trees," are really conjectural. That Hormah (Chormah) and (Mt.) Hermon are sacred places is a mere etymological inference and not absolutely certain.

Where there is really something to be said, the discussion is satisfying. The author has spared no pains in collecting data, and seems familiar with a wide range of literature. He begins by discussing Sinai and Horeb. Both are recognized in Scripture as abodes of God. It is often thought that the two names designate one and the same mountain, E and D preferring the term Horeb, while J and P use Sinai. Von Gall thinks that originally there were two sacred mountains, the true Sinai being located southeast of Edom, while Horeb was doubtless the peak now known as Serbal in the Sinaitic peninsula.

When they became identified in the popular mind cannot be determined.

Beersheba, Hebron, Bethel, Shiloh, and Shechem were notable Hebrew sanctuaries. The question of their origin and the reason for their sacred character are matters of great interest to the Old Testament scholar. On such questions the monograph is least satisfactory, since it assumes without discussion a number of debatable positions. The sacred well of Beersheba was long before the times of the Hebrews the supposed abode of a deity named Isaac, while at Hebron in the sacred grove or tree dwelt a divinity named Abraham, and in the sacred cave of Machpelah dwelt one known as Sarah. Bethel had a sacred stone whose deity was Jacob; Shechem was consecrated to Joseph. That there are other ways of accounting for the connection of the patriarchs with these shrines the writer does not hint.

Despite the meagerness and one-sidedness of the discussions, the pamphlet is of great value as a book of reference. It calls attention to many data, apparently insignificant, and puts them into interesting relation with the main theme. One only regrets that the author did not carry his work to completion. A moderate index would have increased the value of the work.

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REICH GOTTES UND MENSCHENSOHN IM BUCHE DANIEL. Ein Beitrag zum Verständnis seines Grundgedankens. Von LIC. DR. JULIUS BOEHMER, Pfarrer in Raben. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachfolger (Geo. Böhme), 1898. Pp. vii + 216. M. 3.60.

BOEHMER writes with the earnestness and conviction of a man who believes he has made a discovery, and is sure that his view is right. That discovery relates to the fundamental thought of the book of Daniel which runs, he thinks, through the entire work, and demonstrates its unity, explains its bi-lingual character, gives mystic meanings to the dates of its various visions, and explains its enigmatical numbers.

After a brief introduction, pp. 11-30 are devoted to a discussion of the date of composition, which is conceded to belong to the reign of Antiochus IV.; pp. 30-55, to the person of the author, who, it is thought, was a scribe, and at the same time a transmitter of real revelations of God. Then follows a sketch of the fundamental thought of Daniel (pp. 56-60). This is stated thus (p. 60):